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was in the habit of warming himself in the sun in the morning. The cry of Valelailai was *Sereivalu*, one of the god Tui Lakemba's names. 726

Captives are called *mbombula* (caught alive). They were despised. Should a man of Nasangalau who had been a captive come and speak in Tumbou he would be shut up with the words, "You are a captive." The custom of taking prisoners is said to be ancient. The Tongans of Lau in Christian times made prisoners on a large scale; whole villages were brought over to Lakemba to work for one to ten years, then the Lord of Naiau said, "Let So-and-so take them back to their village." Then a nobleman of Tumbou would take them home, build them houses, and come back. The captives would some day bring a feast in return. 727

VICTORY

For a slain enemy a drum was beaten (*lali ni mbakola*). Those who had slain a man blackened their faces, wore a train and a turban, and were finely dressed; they sat on the upper deck of the canoe, singing a *thimbi*: *"To alewa, tangane, veitho* [four times], *salia."* (Women's side, men's side, intermingle, passage [?]). In the West and in Thakaundrove the girls sang obscene songs called *ndele* thus: 727 554 [8>1]

You are like this
We are like this

alluding to sex.

The manslayer stands in the village with his club on his shoulder and the gentlemen and ladies come and place before him plentiful gifts, for which no return is expected. He is said to *thouvi* or *thovi*, and the gifts are termed *i thouvi* or *i thovi*. Then they give him a new name: Koroi or Dog, or Canoe, or comb of some big nobleman, thus Wanggaimalani, Seruimalani, meaning that Malani embarked upon him to be saved, or he combed things out so that nothing might be tangled, but Malani might pass. When a man had slain two or three men, he was called Shark; if six he was Tawakeono. Seven flags; if ten, Tawaketini. These were names of mighty men. Now Koroi is used of academic degrees. 727 554 431 551

A man saved by another remembered the deed, and sooner or later, it might be ten years, gave him plenty of stuff (*i yau*), and his descendants would remember it and save the descendants of that man. Such gifts were called the thing for a life (*ka ni mbula*). If a man saved the High Chief, Roko Sau would give him a daughter as wife, or give him land, and remember his family. 431 577

Peace is called *sautu*, from *sau*, chief, rule, sovereignty, and *tu*, standing, chief, state. The same word also means prosperity, plenty. 196

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country-folk (Lauandoko) would be informed and prepare a feast with turtle, fish, and pig. If an outside nobleman came to Lakemba while a girl was forbidden the sunshine, the Lakembans would hold a dance in which she appeared and which ended the confinement. This was called bathing. Thus when Thakombau came, Lathiawa, the daughter of the elder Malani, danced before him, her first dance since her seclusion, Thakombau liked her and sent a messenger to Malini asking for her. This confinement is a noble custom (*ka vakaturanga*). It has no connection with the beginning of menstruation; merely a way of cherishing the children of nobles.

In olden times women were tattooed about the mouth. There are no extant examples. I do not know at what age this was done.

Names

At present every Lauan man has one Christian name and one or more Fijian names. Under European influence the Christian name is put first, and the Fijian name is placed second on the analogy of our surname.

There is a tendency to call people by their Christian names, especially when speaking to Europeans; but many are known by their Fijian names. Sometimes a man is called one name by some people and another by the others. Thus Ratu Salesi was called Misi Wutu by his people, and Kinikinilau by acquaintances.

The Christian name is simply an English name, chiefly Biblical, Fijianized. Those that change *r* into *l* are Tongan forms. Here are a few examples: Aisake or Waisake, Isaac; Eparame or Para, Abraham; Kelera, Clara; Keni, Cain; Melaia, Maria; Mele, Mary; Mere, Mary; Panipasa, Barnabas; Salesi, Charles; Sateki or Tiosateki, Jehoshedek; Sesepeli, Jezebel; Sikeli or Isikeli, Ezekiel; Yatha, Arthur.

The few Roman Catholic names used in Lakemba are modelled on the Latin and end in *o*, as Aminio. Some Christian names are European surnames, as: Semiti, Smith; Watisoni, Watson.

The Fijian name is distinguished as the old name or the name of the land. They all have meanings. Compound names are frequently shortened by dropping the second part of the compound: Mbale, fallen, died; Mbiu, abandoned; Ndausinga, famine; Funilangi, a Tongan form of Vunilangi, horizon; Kasa, stranded; Matawalu, eight eyes; Niumataiwalu, or short Niu, coconut with eight eyes; Ratu, Lord; Sokotukivei, Whither-a-sailing; Songolati, or short Songo, to bar the way; Tangi, to weep; Tangithi, wept for; Vakaloloma, unfortunate, a very common name given because some one was unfortunate at the time.

These names are not given indifferently to either sex. Names beginning

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with Se (Flower), Ranji (Lady), are naturally women's names; but why Kunea (Found-it), Tangi (Weep), Lave (Lift) should be confined to women is hard to see. Perhaps this is merely a family tradition. 651

When a name is compounded of two words connected by a preposition, the short form is cut off after the preposition, thus Uluilakemba (Hill of Lakemba) is shortened not to Ulu, but to Ului (Hill-of). In the same way is Ndelai for Ndelvaivungalei (Hill-to-Vungalei), Vui for Vuiyanutha (God of Yanutha). The rule has exceptions; thus Volaivuna was always known as Vola, but then *vola* is not a noun that takes the suffixed possessive like *ulu, ndela, vu.*

As a rule, names run in families. The pedigrees show that usually a man is named after his grandfather, using that word in the native sense to cover the grandfather's brothers as well as the grandfather himself. A woman is oftenest called after her grandmother. There are many more cases than appear in the pedigrees, because frequently a man does not actually take his grandfather's name, but is called in remembrance of something that happened to his grandfather. Thus Saumbulinayau (Chief installed in Naiau) recalls the fact trat Rasolo was installed in Naiau; Umuumulovo (Baked in the oven) refers to Niumataiwalu the younger, who was killed and cooked.

This preponderance in favor of the grandfather is never stated by the natives themselves, who scarcely seem aware of it. One man, when it was pointed out to him, explained that children took the name of the grandfather in order that the descent might be known; a few men have been named after their great-grandfathers.

Next in order to the grandfather and grandmother come the father's brother and the mother's sister. Here again the fact may be disguised by the child being named after some event. I know only one child who has taken his father's name, obviously following European custom.

Some names from foreign parts are given because strangers come to Lakemba and give their names; thus Tuimereke (King of America) was given in honor of an American who lived in Lakemba; and Ratu Sikeli got his name Ralovo from the chief of Ndravo, where he was born. Names containing *rewa* belong to Navuanirewa, as Senirewa, Landuvunirewa (shortened to Landu). The various branches of Navuanirewa tend to have their special names; Nayathatambu, for instance, is found only in Naivi.

Very common are names for men beginning with Koroi (Town of), Seru (Comb), Wangga (Ship), and Thama (Outrigger), Lemba for women, *lemba* is a tree of which the fruit is used for necklaces, so *lemba* may be translated necklace. The second part of such names is the name of some person in whose honor the bearer of the name is called: Koroirathiki (Town-of-Rathika), Seruimalini (Comb-of-Malani), Wanggaituinayau

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551 (Ship-of-Tui Naiau), Thamailawathi (Outrigger-of-Lawathi), Lembaikelekele (Necklace-of-Kelekele).

Koroi, Seru, Wangga are names given to one who has slain an enemy. Thama and Lemba are given on the grounds of kinship, and to inferiors. A man may call his younger brother's son Thama after his own son. Lawathi and Thamailawathi were both sons of Ndranivia, but by different mothers; the mothers, however, were sisters, and younger sister's son was called after the elder sister's son. Lemba is given to women in the same way; a *lemba* is an "after-eater" or younger sister. "If two brothers have daughters the daughter of the younger is *lemba* to the daughter of the elder. Lemba and Thama are used only for our inferiors."

Nicknames are called *yatha ni vakathivo*. *Vakathivo* (to lower) is the custom of shouting out some humorous remark after drinking a cup of kava; a nickname is therefore properly a name given at a kava party. One boy was nicknamed Silini (Shilling) and another Penitolu (Three-pence) because as a small child he had put three-pence in the collection plate; another was supposed to look like a billy goat and so was called Tamanime.

A man addresses his namesake as My Name, in Fijian this is *nonggu yatha*, whereas a man speaks of his own name as *yathanggu*, using the suffixed possessive. "If two men have the same name," says one informant, "they are related." Of course, it is generally because they are related that they have the same name, but a common name does seem to bring them closer together, and people sometimes speak as though having the same name were a close tie. I could, however, get nothing definite on the subject beyond the following example: Pasoni, a Tongan, is related according to Tongan custom to Repeka, because his father was born when her father, Leonaitasi Ngu, was in Tonga and so was called after him.

The people are reluctant to mention their names, and, if compelled to ask the name, will do so most politely. When asked his name a man will usually request a third party to tell it for him.

557 The father, mother, and grandfather decide upon the child's name. The naming is not accompanied by any ceremony, except of course for the Christian name which is given at baptism. If, however, a man wants to give his name to a child he brings gifts for the assigning of a name (*me i vakatoka ni vatha*).

ADULTS

576 577 A hard worker is described as a man who achieves things; a lazy man is unable to achieve food or goods. Such a man is liable to have it flung in his face at the first quarrel. Hard work is very much prized, and a man's